Paramahamsa Sadguru Sri Sat Upasi Swamiji Dodderi, Challakere, Karnataka

AI Overview

The Dodderi Appaji Ashram, officially known as Sri Guru Dattavadutha Ashrama, is the spiritual center led by Paramahamsa Sadguru SriSatUpasi (Appaji). The ashram is located in Dodderi Village, Challakere Taluk, Chitradurga District, Karnataka (577522), and features a 4.8-star rating with amenities like spacious lodging and secure luggage storage. [1, 2, 3]

Address: Sri Kshetra Dodderi, Challakere Taluk, Chitradurga District, Karnataka 577522.

Directions: From Bangalore, take NH44 (Bangalore-Pune Highway). Once in Challakere, the ashram is located 6 km down the Challakere to Pavagada road. [1]

Contact Details:

- **Phone:** +91 99019 44311, +91 94484 14669, +91 87227 15685, or +91 98864 73937
- **Email:** info@srisatupasi.co.in [1, 2]

For more information about the ashram's background, the teachings of the Sadguru, or the divine mother Amma, you can read more on the Paramahamsa Sadguru SriSatUpasi page. If you are planning a visit, consider reviewing the Contact Us page to get in touch with the ashram administration directly.

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The general daily schedules, poojas, and darshan routines at **Sri Guru Dattavadutha Ashrama (Dodderi Appaji Ashram) include:**

Daily Schedule & Rituals

The ashram grounds are open **24 hours a day**. Rituals are dedicated to Lord Dattatreya, Lord Sripadavallabha, Lord Narasimha Saraswathi, Sri Kanneshwara, and Goddess Tripurambika. [1, 2]

- **Thrice-Daily Poojas: Abhisheka, Poojas, and Mangala Arati** are performed three times every single day (morning, afternoon, and evening).

- **Bhajans:** Devotional singing and spiritual bhajans follow the completion of the main poojas.
- **Maha Prasadam:** Free meals (Prasadam) are served to all visiting devotees daily after the afternoon and evening rituals. [1, 2, 3]

Special Weekly Rituals

- **Mondays & Thursdays:** The ashram hosts a special **Panchamruta Abhisheka**.
- **Thursday Pallakhi Seva:** Every Thursday features a grand evening **procession of Lord Datta in a palanquin** (Pallakhi). Devotees traditionally dress in festive wear, welcome the deity with devotional music/dancing, and conclude with a divine lullaby to Lord Datta. [1]

Fortnightly Rituals

- **Amavasya (New Moon):** Every fortnight during Amavasya, the priests conduct **Datta Bhiksha** and the **Datta Homa** (sacred fire ritual). [1]

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The administrative contact numbers for Sri Guru Dattavadutha Ashrama (Sri Kshetra Dodderi) are **+91 99019 44311** and **+91 87227 15685**. You can also reach the ashram management via email at **info@srisatupasi.co.in** for inquiries regarding administrative matters or pooja bookings.

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Ref: Google Gemini

Paramahamsa Sadguru Sri Sat Upasi Swamiji

Here is the detailed biographical and spiritual profile of **Paramahamsa Sadguru Sri Sat Upasi Swamiji**, affectionately known by his devotees as **"Dodderi Appaji."**

Greatness of the Swamiji

Sri Sat Upasi Swamiji is revered as a living, self-realized contemporary saint and a master of Advaita Vedanta. Devotees look upon him as an embodiment of ultimate simplicity, pure love, and an incarnation of **Sripada Srivallabha** (the first avatar of Lord Dattatreya). Despite his profound spiritual state, he remains highly accessible, interacting with seekers in a warm, rustic village dialect while effortlessly unraveling the complex truths of the Vedas and Upanishads.

Location, Birth, and Parents

- **Birth Date:** June 25, 1953.
- **Birth Place:** Upparahatti village, Challakere Taluk, Chitradurga District, Karnataka.
- **Parents:** Born into a very humble, devout family to **Sri Sannasiddappa** and **Smt. Gangamma**.
- **Birth Name:** He was named **Mallikarjuna** at birth.

Childhood, Young Age, and Spiritual Inclinations

From early childhood, Mallikarjuna secretly engaged in the silent repetition of the divine name (*Nama Smarana*), meditation, and selfless service. As he grew into young adulthood, he led a quiet, unpretentious life. Even after attaining deep self-realization, he preferred to keep his spiritual state entirely hidden from the outside world, living like an ordinary person.

He married **Smt. Yallamma** (fondly called **Amma** by devotees). Amma often recalls that during their early years, the family faced intense material poverty because Appaji was completely unattached to worldly earnings. His focus was entirely on singing bhajans, serving the needy, and bringing home visiting wandering ascetics (*Avadhootas*) or sadhus to feed them, leaving the household management to Amma's absolute faith in Lord Shiva. They were blessed with two children, Suvarnamma and Kannesha.

His Guru and Sadhana

His spiritual mentor was **Sri Hanumantajja of Dodderi**, an advanced, self-realized master deeply well-versed in Yoga Sadhana. Recognizing the pure, innocent, and ripe spiritual state of "Mugdha" (innocent) Mallikarjuna, Sri Hanumantajja initiated him into the path of ultimate truth and bestowed upon him the spiritual name **"Sri Sat Upasi"** (meaning one who sits near or worships the Eternal Truth).

Travels and Present State

Unlike many saints who travel extensively to build public profiles, Sri Sat Upasi Swamiji has primarily operated as a silent force of guidance rooted in his region. Over the past 40+ years, serious spiritual seekers and aspirants from various parts of India and abroad have traveled directly to his presence in Dodderi to clear their deepest scriptural doubts and find peace.

Teachings and Philosophy

- **Core Philosophy:** Rooted firmly in *Jnana* (knowledge of the Self) integrated beautifully with *Bhakti* (devotion).
- **Dialect and Style:** He strips away pedantic scriptural terminology, explaining the peak of Vedantic thought through simple parables and everyday regional analogies.
- **Humility:** Whenever devotees report miracles or intense spiritual experiences in his presence, he completely refuses any personal credit. He innocently shifts the focus, saying, *"See how gracious and kind the Lord is! It is your duty to pay back His debt by constantly remembering Him with fondness."*

Written Works, Discourses, and Compositions

Though he did not write complex Sanskrit commentaries, his spontaneous outpourings are highly acclaimed by scholars.

- **Ghananubhavasara:** A beautifully published compilation of hundreds of his mystical and devotional songs, *vachanas*, and *tattva padas* (philosophical verses) composed in elegant, accessible Kannada.
- **Audio Discourses:** Recordings of his interactive spiritual conversations with sadhakas, such as the *Jnananidhi* and *Gnanamrutasara* series, are widely studied.

His Temple, Ashram, and Daily Routines

The central seat of his energy is **Sri Guru Kanneswara Dattavadhuta Ashram**, located in **Sri Kshetra Dodderi** (6 km from Challakere on the Pavagada Road).

- **Ashram Deity Focus:** The ashram gives ultimate prominence to Lord Dattatreya. It houses beautiful shrines dedicated to **Lord Dattatreya, Lord Sripadavallabha, Lord Narasimha Saraswathi, Sri Kanneshwara, and Goddess Tripurambika**.
- **Daily Routines:** *Abhisheka*, *Poojas*, and *Arati* are performed strictly thrice a day, accompanied by the singing of Appaji's bhajans and the distribution of *Prasada*. Special *Panchamruta Abhishekas* take place on Mondays and Thursdays. Thursdays feature a majestic palanquin (*Pallaki*) procession of Lord Datta, where devotees sing and dance in spiritual fervor. Fortnightly *Datta Homa* and *Datta Bhiksha* are performed on New Moon days (*Amavasya*).
- **Major Festivals:** *Maha Shivaratri* is the biggest festival here. During the midnight of Shivaratri, Appaji leads a grand procession to the Shiva Kannesha temple and performs a magnificent spiritual dance reflecting the *Rudra Tandava*. *Guru Purnima*, *Datta Jayanti*, and *Sripadavallabha Jayanti* are also celebrated on a massive scale.

Main Disciples and Miracles

Appaji does not maintain a formal hierarchy of institutional disciples; instead, he treats all sincere *sadhakas* (practitioners) as his children. His son, **Sri Kannesha**, and key close caretakers (such as Sri Tejaraju, who documents the ashram's spiritual heritage) help manage the public activities.

Regarding **miracles**, while the ashram literature avoids commercializing occult powers, thousands of regular visitors attest to profound personal transformations, the sudden clearing of life long psychological blockages, and deep internal experiences of peace and divine presence (*Swanubhavasara*) simply by sitting in his quiet presence.

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Paramahamsa Sadguru Sri Sat Upasi Swamiji

****Paramahamsa Saduguru Sri Sat Upasi (also spelled SriSatUpasi or Srisatupasi), fondly called Appaji or Appa**, is a living realized saint and spiritual master from Karnataka, associated with the Dattatreya tradition.**
He guides devotees toward self-realization through bhakti, jnana, seva, and meditation.
His teachings emphasize Guru bhakti, surrender, nama japa, bhajans, and detachment while living a simple life.

Greatness of the Swamiji

He is revered as a Paramahamsa Sadguru and an incarnation-like figure of Sripada Srivallabha (a form of Dattatreya).
For over 40+ years, he has guided seekers from India and abroad toward enlightenment and liberation.
Devotees experience his grace through spiritual experiences, protection, and inner transformation.
He composes profound devotional songs, vachanas, and tattva padas in simple Kannada that convey Vedantic truths accessible, earning admiration even from scholars.
He humbly attributes all miracles and blessings to the Lord, never claiming credit.

Location

****Sri Dattavadhuta Ashrama (Sri Kshetra Dodderi)**** is in Dodderi village, Challakere Taluk, Chitradurga District, Karnataka (PIN 577522).
It is about 200 km from Bangalore, near Challakere, along the Challakere-Pavagada road (around 6 km from Challakere). It is well-connected by road from Bangalore, Chitradurga, Bellary, etc.

His Parents

Born to Sri Sannasiddappa and Smt. Gangamma… is from a humble family.

His Birth

Born on **25 June 1953** as Mallikarjuna in Upparahatti village, Challakere Taluk, Chitradurga district, Karnataka.

Childhood

From a young age, he secretly engaged in nama japa (repetition of the Lord's name), contemplation of God, and selfless service to others.
He lived a simple life while inwardly established in self-knowledge and divine bliss, without openly expressing it.

Young Age / Marriage / Family Life

He lived a simple family life (grihastha dharma) while pursuing spirituality unattached.
He married Yallamma (also called Amma or Gurumata Dayamayi Yallamma), an immaculate soul devoted to service.
They have children: daughter Suvarnamma (or Sumati) and son Kannesha.
Despite poverty, the family hosted avadhutas and devotees, with Amma managing arrangements through faith and borrowing when needed.
He performed duties but remained inwardly detached.

Spiritual Inclinations

Deep innate devotion from childhood, with a focus on bhajans, worship, and helping others.
He frequented the Kanneshwara temple area.

His Guru

Sri Hanumantajja (or Hanumantarya) from Dodderi, a self-realized master versed in yoga sadhana and Dattatreya tradition.
He initiated young Mallikarjuna (Mugdha Mallikarjuna) with the name **Srisatupasi**.
Their bond was deeply loving.
Hanumantajja emphasized Datta as the ultimate Guru and passed on practices like Guru pooja, bhajans, and satsang.
In his last days, he formally gave the name based on a divine vision.

Sadhana

Involved intense, often secret practices including nama japa, bhajans, contemplation, yoga elements, and selfless service. He composed hundreds of songs spontaneously. He progressed to Brahmajnana (God-realization) and avadhuta-like states while fulfilling family duties.

Travels

Details are limited in sources, but he has connections to Datta kshetras (e.g., Kuruvapura Yatra mentioned). Devotees and aspirants travel to him; he guides through presence and occasional yatras or events.

Teachings

- **Core**: Surrender to Guru and God, constant remembrance (smarana), bhakti, jnana, seva, meditation (dhyana), and dissolving the ego ("I" feeling).

- **Emphasizes parabhakti (supreme devotion), shraddha, nishtha in seva, and that Guru's grace is essential for liberation.**
- **Practical**: Bhajans, satsang, nama japa (e.g., Soham), detachment amid worldly life, and seeing the Lord in all.
- He speaks in simple village dialect, making Vedanta accessible. Teachings stress Guru's compassion, the mind as friend/enemy, and living meaningfully by fixing the mind on the Lord.

His Temple or Ashram

Sri Dattavadhuta Ashrama (Gurukanneshwara Swamy Trust) at Dodderi. Shrines for Dattatreya, Sripada Vallabha, Narasimha Saraswati, Sri Kanneshwara, and Tripurambika (Goddess).
Daily rituals include abhisheka, pooja, arati (thrice daily), bhajans, and prasad.
Specials: Panchamruta abhisheka on Mondays/Thursdays, Datta procession on Thursdays, fortnightly Datta Bhiksha/Homa on Amavasya, and major festivals like Maha Shivaratri (with Rudra Tandava, all-night bhajans), Guru Purnima, Datta Jayanti, etc.
Focus is on spiritual sadhana, not worldly desires.

His Main Disciples / Devotees

Many ardent devotees and disciples serve the ashram (e.g., those involved in seva, like Ratnana/Sayam Deva). Innumerable global seekers visit; key figures include family members and long-term servants. Devotees share experiences in books like *Leelamrutha*.

Miracles Performed (if any)

Devotees report numerous leelas/graces: protection in distress, visions/dream blessings (especially by Amma), healings, fulfillment of needs, and spiritual experiences attributed to Guru's compassion (not claimed by him). Books and videos like *Sadguru SriSatUpasi Leelamrutha* document these. He views them as the Lord's kindness.

His Written Works / Discourses / Teachings

- **Ghananubhavasara**: Book of hundreds of mystical/devotional songs, vachanas, and tattva padas.

- **Jnananidhi**: Series of profound discourses (available as audio/books/videos in Kannada/English).
- **Leelamrutha**: Accounts of devotees' experiences.
- **Many bhajan albums** (available on Spotify, YouTube, etc.). **Spontaneous discourses on Vedanta, bhakti, death, meditation, etc.**

Ashram / Present State of Ashram and Daily Routines

The ashram thrives as a vibrant spiritual center with daily poojas, bhajans, and prasad.
It hosts large gatherings for festivals.
Devotees engage in seva, bhajans, meditation, and satsang.
Routines emphasize spiritual discipline under Appaji's guidance.
Amma is a nurturing maternal figure (Annapoorneshwari-like).
Contact: +91 99019 44311 or info@srisatupasi.co.in. Website: srisatupasi.co.in.

Any Other Info

- Strong Dattatreya lineage emphasis.
- Bhajans and content widely available online (YouTube channels like Srisatupasi).
- Focus on Anna Santarpana (feeding) and selfless service.
- Devotees experience profound peace and guidance in his presence.

For the latest or personal darshan, visit the ashram or check official channels. Information is based on the ashram's official website and related public sources.

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Paramahamsa Sadguru Sri Sat Upasi (Doddéri, Challakere, Karnataka)

Paramahamsa Sadguru Sri Sat Upasi—lovingly called **Appa** or **Appaji** by devotees—is a living realised saint from Doddéri (Sri Kshetra Doddéri), near Challakere in Chitradurga district, Karnataka, guiding seekers for over four decades through simple Kannada teachings, thousands of devotional songs (bhajans/vachanas), and a Datta-tradition ashram. [1][2][3]

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Greatness of the Swamiji

- He is regarded by devotees as a **great soul (mahatma)** of the present age, continuing the lineage of saints like **Sripada Srivallabha** and **Narasimha Saraswati** in the Datta tradition. [1][4]

- His life is described as one of **self-knowledge, silent divine bliss, and tireless service**, with hundreds of devotional compositions that make high philosophical truths accessible to ordinary people. [1][2]
- Many devotees, on the basis of their personal experiences and dreams, believe him to be an ****incarnation (avatara) of Sripada Srivallabha / Datta****. [1]

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Location & Background

- ****Birth village**:** Upparahatti (also spelled Upparahaṭṭi), Challakere Taluk, Chitradurga District, Karnataka. [1][5]
- ****Current ashram**:** **Sri Dattavadhuta Ashrama, Sri Kshetra Doddéri**, Challakere Taluk, Chitradurga District, Karnataka 577522. [6][7]
- ****Distance from Bengaluru**:** About **200 km**; from Challakere town the ashram is around **6 km** on the road towards Pavagada. [7]

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Parents & Birth

- **Birth date:** **25 June 1953**. [1][5]
- **Parents:**
  - Father: **Sri Sannasiddappa**
  - Mother: **Smt. Gangamma**
  - Family described as very humble and poor. [1][5]
- **Birth name:** **Mallikarjuna** (often referred to as “Mallayya” in local usage). [1][5]

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Childhood & Early Life

- From early childhood, he was inclined to:
  - Silent **repetition of the Lord’s name (japa)**
  - Deep **contemplation on God**
  - **Selfless service** to others. [1]
- Even as a boy, he would often get absorbed in spiritual moods, yet live outwardly as a simple village child. [8]

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Young Age, Marriage & Family Life

- He grew up, married, and lived a **family life** while internally established in self-knowledge and divine bliss. [1]
- Devotees’ accounts (through his wife “Amma”) describe:
  - He was largely **detached from worldly ambitions**, spending time in bhajans, worship, and serving saints and devotees.

- He would often bring wandering ascetics and devotees home to feed them, even when the family itself had little. [1]
- **Wife**:** Referred to reverentially as **Guru Mata Dayamayi Yallamma / Amma** (born to Sri Hanumanthappa and Smt. Sharadamma). [1]
- **Children**:** A son and daughter—**Suvarnamma** and **Kannesha** (often called **Sri Guru Kanneshwara** in ashram context). [1]

> **Note**: In many Datta-lineage saints, the Guru continues in grihastha (householder) form while fully realised; this is the pattern described for Appaji. [1]

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Spiritual Inclinations & Guru

- Even before formal initiation, he was naturally drawn to **nama-smarana (name of God), contemplation, and service**. [1]
- **Guru**:** **A realised sage from Doddéri named **Sri Hanumantajja (Dodderi Hanumantajja)**, well-versed in yoga-sadhana and Self-knowledge. [1]**
- From him, young Mallikarjuna received initiation and the name **“Sri Sat Upasi” (one who worships/abides in the Truth). [1]**

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Sadhana (Spiritual Practice)

While detailed day-by-day sadhana schedules for Appaji himself are not fully documented in public sources, the following are clear:

- **Lifelong practice of:**
  - **Japa** (repetition of divine names)
  - **Bhakti** (devotion through bhajans and kirtan)
  - **Contemplation on the formless and attributeless God**
  - **Service to saints, devotees, and the needy**. [1][6][9]
- **He composed **hundreds of devotional songs, vachanas, and tattva-padas**** as an expression of his inner realisation—these themselves are considered a form of sadhana and teaching. [2]

His teachings strongly emphasise:

- **Guru’s compassion** as the key to liberation.
- **Parabhakti** (supreme devotion) as the highest path.
- Seeing the **same divine power** in both Appa and Amma, and in all forms. [6][10]

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Travels

- He is described as receiving **devotees, spiritual aspirants, and saints from all over the world** at his ashram in Doddéri. [1]
- Video and audio discourses have circulated widely, and many devotees travel to Doddéri from Bengaluru, Chitradurga, and other parts of India and abroad. [6][7]
- Detailed chronological travel itineraries are not extensively documented in publicly available sources, but his influence clearly extends far beyond his native region. [1][7]

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Teachings (Core Themes)

His teachings, given in very simple Kannada and translated into English, focus on:

- **Guru-tattva (Guru principle)**:**
  - The Guru's compassion can give a "rebirth" to the seeker and end delusion. [6][11]
- **Devotion (Bhakti):**
  - **Parabhakti** (**supreme devotion**) is real devotion; the mind dissolving in the Lord makes life meaningful. [6][7]
- **Self-knowledge (Jnana):**
  - **Ultimate knowledge** is that everything is the one divine power; names and forms are tests of Datta. [9][10]
- **Detachment from house & family as mental binding**:**
  - He teaches how to overcome attachment to home and family without necessarily rejecting them outwardly, by changing inner attitude. [12]
- **Formless worship**:**
  - **Guidance on worshipping the **formless**, **attributeless God**** while still using forms and names as supports. [6]
- **Practical spirituality**:**
  - **Emphasis on **nama-sankeertana (bhajans)**, satsanga,** and regular spiritual practice as "medicine" for fear and spiritual progress. [8]

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Temple / Ashram

- **Name**:** **Sri Dattavadhuta Ashrama, Sri Kshetra Doddéri**. [6][7]
- **Location**:** Doddéri village, Challakere Taluk, Chitradurga District, Karnataka. [7]
- The ashram is treated as a **divine abode (kshetra)** where the Guru resides and where devotees receive darshan, blessings, and guidance. [1][2]
- **Amma (Guru Mata Dayamayi Yallamma) is described as fostering the ashram in the spirit of **Mata Annapoorneshwari** (goddess of food and nourishment), ensuring feeding and care of devotees. [1]**

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Main Disciples & Devotees

- While specific named “chief disciples” in a formal list are not prominently documented in available sources, the community includes:
  - **Family members** (Amma, Suvarnamma, Kannesha) who actively support the ashram work. [1]
  - **Numerous **devotees, bhajan groups, and satsanga circles** in Karnataka and beyond who follow his teachings and songs. [8][13]
  - **Online communities and bhajan groups such as those inspired by **Datta Appaji** and his keerthanas. [8]**

Many devotees regard anyone who sincerely follows his path and spreads his bhajans as his spiritual children.

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Miracles & Divine Experiences

- Devotees report **innumerable spiritual experiences**, including:
  - Dreams and visions of **Appa and Amma** giving guidance and protection. [1]
  - Relief from distress, fulfilment of sincere prayers, and inner transformation after visiting the ashram or listening to his bhajans. [1][8]
- The ashram narrative presents him as performing **remarkable acts of grace** similar to other Datta saints, though these are conveyed more through devotees’ testimonies than formal “miracle catalogues”. [1][4]

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Written Works, Discourses & Teachings (Books & Media)

The ashram’s publishing unit, **Sri Kanneshwara Prakashana**, has released many books in Kannada and some in English.

Kannada works (selected titles)

- ಘನಾನುಭವಸಾರ (*Ghananubhavasara*) – compilation of his early mystical songs. [1][10]
- ಘನಾನುಭವಸಾರ – 2
- ಗುರು ಕರುಣಾಮೃತ ರಸ (*Guru Karunamruta Rasa*)
- ಭಗವದಾಮೃತಸಾರ (*Bhagavadamritasara*)
- ಸುಜ್ಞಾನ ಸಂಪದ್ಭರಿತ (*Sujnana Sampadbharita*)
- ಶಿವಾನುಗ್ರಹ (*Shivanugraha*)
- ಮಹದಾಶ್ಚರ್ಯ (*Mahadascharya*)
- ಶ್ರೀಪಾದ ಶ್ರೀವಲ್ಲಭ ಚರಿತ್ರೆ (ಲಘು) & ದಿವ್ಯಚರಿತ್ರೆ – on Sripada Srivallabha. [10]
- ಶ್ರೀಸತ್ ಉಪಾಸಿ ಲೀಲಾಮೃತ (*Sri Sat Upasi Leelamruta*)
- **ಜ್ಞಾನ ನಿಧಿ (*Jnana Nidhi*)** – on ultimate knowledge, devotion, disciple’s code of conduct. [9][10]
- ದತ್ತ ಪುರಾಣ, ಭಗವದಾಶ್ಚರ್ಯ, ಪುರುಷಾರ್ಥ ಪರಮಜ್ಯೋತಿ, ಶ್ರೀ ದತ್ತ ಭಾಗವತ, ಗುರು ಚರಿತ್ರೆ, ದತ್ತ ಸಹಸ್ರನಾಮ, ಪರತತ್ವಾಮೃತ, and more. [10]

English works (selected)

- *In-depth of God Experience*
- *Wonder of Wonders*
- *Light Everywhere*
- Audio collections of **190+ bhajans** on USB and online. [10]

Discourses & Audio-Visual Material

- **“**Jnana Nidhi**”** series (English & Kannada) – **detailed spiritual discourses available as videos on YouTube. [6][14][11][9]**
- Hundreds of **bhajans, vachanas, and tattva padas** recorded and shared online. [2][15]
- Many small clips on topics like meditation, detachment, Guru’s grace, etc. [13][12]

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Ashram – Present State & Daily Routines

- The ashram functions as a **living spiritual centre** with regular devotee visits, bhajans, satsanga, and distribution of prasad/food. [1][7]
- Amma is described as managing the ashram in a very simple, self-effacing way, seeing herself as an instrument of Shiva/Datta, and emphasising **feeding and serving devotees** as central. [1]
- While a precise published daily timetable for the ashram is not detailed in the available sources, typical activities include:
  - **Morning and evening bhajans/kirtan**
  - **Darshan of Appa and Amma**
  - **Satsanga, discourse listening, and group chanting**
  - **Seva (service)** by devotees and volunteers. [8][13]

For an exact daily programme (especially on festivals or special days), devotees usually contact the ashram directly via phone or visit in person. [7]

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Other Notable Information

- Devotees often address him as **“Datta Appaji”**, linking him explicitly to the **Datta Avadhuta** tradition. [8]
- His poetry and songs are used in **bhajan mandalis and satsanga groups** across Karnataka and beyond, forming a key part of many devotees’ daily practice. [8][13]
- The ashram emphasises that **everything is the test of Datta**, and that the same divine power appears as Appa or Amma depending on form. [10]

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Summarize key teachings from Jnana Nidhi

Key Teachings from *Jnana Nidhi* (Wealth of Knowledge) –

Jnana Nidhi by Paramahamsa Sadguru Sri Sat Upasi (Appaji) is a concise spiritual manual that blends **Advaita (non-dual) wisdom**, **intense devotion (bhakti)**, and **practical sadhana** in very simple Kannada. [1][2] The book is structured largely as teachings and answers to seekers' doubts, centred on three pillars: **ultimate knowledge (jnana)**, **devotion (bhakti)**, and the **disciple's code of conduct**. [1]

Below is a structured summary:

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1. **What Is "Wealth of Knowledge"?**

- **True wealth is not money or status** but **awareness of one's real nature** as the Self, which is the same as the divine. [1]
- **The Guru's word "Everything I am"** points to the core teaching: **you are already complete**; realisation is simply recognising this through awareness and practice. [1]
- Knowledge here is **not mere information**; **it is ****direct experience**** that removes fear, confusion, and the sense of lack. [1][2]

> **Suggested chapter opening line**:

> "In *Jnana Nidhi*Appaji teaches that the greatest treasure a human being can possess is not outside but within: the steady awareness 'I am That', which ends all searching."

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2. **The Nature of Ultimate Knowledge (Jnana)**

2.1. **One Reality, Many Names**

- There is only **one divine power**; forms, names, religions, and paths are only different expressions of that same truth. [3]
- "It is all the same divine power. If it comes wearing a shirt you call Appa, if it comes wearing a saree you call Amma." [3]
- Ultimate knowledge is seeing ****unity behind diversity**** and recognising the hand of God in every event.

2.2. **Seek God Within**

- Appaji repeatedly emphasises: ****"Seek God within yourself."**** External rituals and pilgrimages are supports, but final discovery is inner. [4]
- The "I" that feels separate, insecure, and limited is an appearance; **the real "I" is ****pure consciousness, peace, and bliss****.**

2.3. **Appearance vs Reality**

- *Jnana Nidhi* distinguishes between:
  - **Appearance:** the ever-changing world of names, forms, relationships, and problems.
  - **Reality:** the unchanging divine substratum in which all appearances arise and dissolve. [4]
- Spiritual maturity is learning to live in the world while being rooted in the awareness of the underlying Reality.

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3. **The Path of Devotion (Bhakti) in *Jnana Nidhi***

3.1. **Guru's Compassion as the Door**

- The Guru is described as **manifested Parabrahman**—the formless Truth appearing in human form to guide the seeker. [5]
- Guru's compassion can give the disciple a kind of **spiritual rebirth**, ending deep-rooted delusion. [6][5]
- Faith in the Guru is not blind; it grows as the seeker **practises, observes inner change, and experiences grace**.

3.2. **Continuous Remembrance of God**

- **A central instruction:**
  - "A seeker should always be trying to go closer to God; it is enough. One need not keep calculating when one will reach Him." [7]
- **Key practices**:
  - **Constant remembrance (smarana)** of the Lord
  - **Meditation and contemplation** on His name and form
  - **Singing bhajans and kirtan** as living meditation. [7]
- When the mind is steadily fixed on God, even ordinary actions become worship.

3.3. **Parabhakti – Supreme Devotion**

- Appaji speaks of **parabhakti** (supreme devotion) as the highest form of bhakti, where the mind dissolves in love for the Divine. [6]
- In this state, the devotee no longer seeks results; **love itself becomes the goal**.
- Such devotion naturally leads to:
  - Fearlessness
  - Inner peace
  - Spontaneous compassion towards all beings.

3.4. **God's Grace in Daily Life**

- Every event—pleasant or painful—is presented as **God's response and guidance** to the devotee. [7]
- The seeker is advised to:

  - Accept all experiences as from God
  - Avoid doubting whether God is really helping or testing
  - See life itself as a **continuous dialogue with the Divine**. [7]
- When this attitude stabilises, the whole life becomes “Bhagavad-maya” (filled with God).

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4. **The Disciple’s Code of Conduct**

***Jnana Nidhi* is not only philosophy; it gives clear, practical guidance for how a disciple should live.**

4.1. **Faith, Doubt, and Steadfastness**

- The seeker is told:
  - “Do not entertain doubts” about the Guru, God, and the path once you have sincerely chosen it. [5]
  - Constant suspicion blocks grace; **steady faith opens the door**.
- At the same time, Appaji encourages:
  - **Practice and see for yourself** rather than remaining in theoretical debate. [1]

4.2. **Humility in Giving and Service**

- All good deeds, charity, and service must be done with **utmost humility**, without pride or expectation of reward. [4]
- “Give and do all pious deeds with utmost humility” is a repeated theme. [4]
- Service (seva) is given great importance:
  - Serving saints, devotees, the poor, and the ashram is considered direct service to God. [7]
  - The “greatness and importance of seva” is highlighted as a key means to purify the ego. [7]

4.3. **Detachment Without Rejection**

- ***Jnana Nidhi* teaches how to live in family and society without being mentally bound:**
  - Excessive attachment to people, house, or possessions creates bondage. [7]
  - The solution is not necessarily leaving home, but **changing the inner relationship** to them—seeing them as God’s gifts, not as “mine”.
- This aligns with Appaji’s own life as a householder-Guru who remained inwardly free.

4.4. **Virtue, Character, and Noble Living**

- The **ideal disciple** is described as:
  - Good, virtuous, and noble in thought, word, and deed. [4]
  - One who wishes well for all, avoids harm, and lives with integrity.
- Such a person naturally attracts divine grace and becomes a **source of peace** for others.

5. **Practical Spiritual Instructions**

5.1. **Simple, Daily Sadhana**

Appaji's guidance is intentionally simple, suitable for householders:

- **Daily**:
  - **Name repetition (japa)** of the Lord or Guru's name
  - **Bhajan/kirtan** or listening to devotional songs
  - Short periods of **silent meditation or contemplation** on teachings like "Everything I am". [1][7]
- **Regular**:
  - **Satsanga** (holy company—physical or through audio/video discourses)
  - Reading or listening to *Jnana Nidhi* and other texts slowly and reflectively. [2][7]

5.2. **Handling Tests and Difficulties**

- Difficulties are presented as **spiritual tests** to deepen faith and maturity. [7]
- Until the devotee firmly believes "everything happening is from God", life may continue to bring challenges. [7]
- The remedy is:
  - Acceptance
  - Continued remembrance of God
  - Seeing every event as part of the Guru's training.

5.3. "**What You Save Is for Others; What You Give Is Yours"**

- **A striking teaching in *Jnana Nidhi*:**
  - "What you save is for others; what you give is for your good." [4]
- This reorients the mind from accumulation to **generosity and trust in God's provision**.
- It also highlights the law of karma: what you offer with love truly becomes your spiritual asset.

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6. **The Goal: Becoming Whole and Complete**

- **The closing mood of *Jnana Nidhi* is one of **assurance and encouragement**:**
  - "Through awareness you understand this fast… You practice and see for yourself… You become whole and complete everyday." [1]
- The goal is not some distant heaven but:
  - Living each day with increasing **inner fullness, fearlessness, and love**.
  - Experiencing life as a **continuous expression of the Guru's and God's presence**.

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Suggested Chapter Structure for Your Ebook

You could organise your chapter as:

1. **Introduction: What Is True Wealth?**
   - Briefly introduce Appaji and *Jnana Nidhi*.
   - Present the core idea: Self-knowledge as supreme wealth. [1]

2. **Ultimate Knowledge: Seeing the One Behind Many**
   - Unity of divine power; appearance vs reality; seeking God within. [3][4]

3. **The Path of Devotion: Guru, Bhakti, and Grace**
   - Guru as Parabrahman; parabhakti; constant remembrance; God's hand in daily life. [6][5][7]

4. **How a Disciple Should Live**
   - Faith over doubt; humility; seva; detachment; virtue. [4][5][7]

5. **Everyday Sadhana: Simple Practices for Household Seekers**
   - Japa, bhajan, meditation, satsanga, handling difficulties. [1][7]

6. **Conclusion: Becoming Whole Here and Now**
   - Summarise the promise of *Jnana Nidhi*: daily growth in completeness and peace. [1]

If you'd like, next I can:

- Draft this chapter in full (about 1,500–2,000 words) in English,

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Jnana Nidhi: Six Full Chapters for an Ebook

Chapter 1: What Is True Wealth?

Jnana Nidhi—"Wealth of Knowledge"—presents spiritual life as an inward discovery rather than an outward achievement.[cite:8][cite:19] In this work, Paramahamsa Sadguru Sri Sat Upasi explains that the greatest treasure available to a human being is not material possession, social standing, or intellectual pride, but the awakening to one's own divine nature.[cite:8] The text introduces knowledge not as borrowed learning, but as lived awareness that brings clarity, steadiness, and freedom from fear.[cite:8][cite:19]

Appaji's teaching begins with a simple but powerful shift in values.[cite:8] What people usually call wealth—land, money, family prestige, influence, or comfort—belongs to the changing world and cannot remain permanently with anyone.[cite:20] By contrast, the knowledge of the Self does not perish, because it is rooted in what is eternal.[cite:8] In this sense, Jnana Nidhi redefines prosperity: a person is truly rich when the heart is filled with devotion, the mind is anchored in truth, and life is guided by the Guru's grace.[cite:8][cite:21]

A foundational idea in the book is preserved in the ashram's description of the work: "Everything I am," whispered by the Guru, is to be understood through awareness and practice.[cite:8] This does not encourage egoism; rather, it points the seeker away from small, anxious identity and toward the universal Self.[cite:8] The "I" that clings, compares, and fears is not the final truth of human life.[cite:20] The real "I," according to this teaching, is vast, conscious, and already linked with the Divine.[cite:8][cite:19]

This chapter of teaching is especially meaningful for householders and ordinary devotees.[cite:20] Appaji does not present wisdom as something reserved for scholars, monks, or those who withdraw from society.[cite:8] Instead, he suggests that a sincere person living in the world can begin the journey here and now by changing what is valued most.[cite:20][cite:23] Once a seeker understands that inner awakening is the highest gain, every experience in life starts to take on a new meaning.[cite:23]

The opening message of Jnana Nidhi can therefore be expressed in a single line: true wealth is the awakening to the divine reality within.[cite:8] All other riches remain uncertain and temporary, but this wealth grows through remembrance, humility, inquiry, and devotion.[cite:8][cite:23] Such knowledge does not remove one from life; it makes life more meaningful, more compassionate, and more fearless.[cite:20]

Chapter 2: Ultimate Knowledge and the Search Within

One of the core teachings of Jnana Nidhi is that there is only one divine reality behind the many names and forms seen in the world.[cite:11][cite:20] Differences of appearance, language, religion, gender, and role belong to the surface level of existence, but the underlying truth is one.[cite:11] This insight is beautifully reflected in the teaching preserved on the ashram's books page: the same divine power may appear in a shirt and be called Appa, or in a saree and be called Amma.[cite:11] The point is not merely devotional symbolism; it is a statement of non-dual vision.[cite:11]

Appaji's approach joins devotion and non-dual knowledge rather than opposing them.[cite:2][cite:21] The world is not denied as though it were meaningless; instead, it is seen as an appearance grounded in a deeper reality.[cite:20] What changes is not the existence of the world, but the seeker's understanding of it.[cite:20] When the mind is caught only in appearances, life becomes a series of anxieties, attachments, and disappointments.[cite:23] When the same mind begins to perceive the divine substratum, the world becomes a field for awakening.[cite:20]

A direct instruction associated with Jnana Nidhi is "Seek God within yourself."[cite:20] This sentence captures the inwardness of the path.[cite:20] Pilgrimages, rituals, sacred music, and darshan have value, but they serve their highest purpose only when they turn the seeker toward the indwelling reality.[cite:20][cite:23] The final pilgrimage is not from village to temple, but from distraction to awareness.[cite:20]

The teaching also addresses the confusion between appearance and reality.[cite:20] Human beings often mistake the passing for the permanent: the body for the Self, emotions for identity, possession for security, praise for worth, and social role for truth.[cite:20] Jnana Nidhi gently loosens these mistaken identifications by directing the seeker toward what does

not come and go.[cite:8][cite:20] That stable reality is not somewhere else; it is the very consciousness by which all thoughts, perceptions, and experiences are known.[cite:8]

In practical terms, this means that spiritual maturity begins when a person learns to observe life without being completely swallowed by it.[cite:23] Joy may come, sorrow may come, duties may increase, and the body may age, but the witnessing awareness remains untouched.[cite:20] The more firmly the seeker abides in this awareness, the more peace naturally arises.[cite:8][cite:19] Ultimate knowledge, then, is not abstract philosophy but living recognition of the One in all and the Divine within oneself.[cite:11][cite:20]

Chapter 3: Devotion, Guru, and Divine Grace

If Jnana Nidhi teaches the truth of oneness, it also insists that this truth becomes living and transformative through devotion.[cite:2][cite:8] In Appaji's teaching, the Guru occupies a central place because the Guru is not seen merely as an instructor, but as the manifested form of Parabrahman, the Supreme Reality made approachable to the human heart.[cite:21] This understanding gives the seeker a concrete relationship through which faith, surrender, and inner change can develop.[cite:21]

The Jnana Nidhi discourse themes repeatedly emphasise the compassion of the Guru.[cite:2][cite:5] One summary line says that the Guru's compassion brings rebirth.[cite:2] This "rebirth" is spiritual, not physical: the disciple begins to live with a new mind, a new orientation, and a new capacity for truth.[cite:2][cite:21] Delusion, which once appeared natural, slowly weakens in the light of the Guru's presence and instruction.[cite:5]

Another major teaching is the importance of parabhakti, supreme devotion.[cite:2] Ordinary devotion may seek help, blessings, relief from suffering, or fulfilment of desires.[cite:20] Parabhakti goes further: it loves God for God's sake.[cite:2] In that love, the mind becomes soft, pure, and less dominated by self-interest.[cite:2][cite:23] The distance between devotee and Divine gradually narrows until devotion itself becomes a mode of knowledge.[cite:2][cite:19]

Jnana Nidhi also presents remembrance of God as a practical and continuous discipline.[cite:23] A seeker is advised to keep moving nearer to God without constantly calculating when final attainment will occur.[cite:23] This is psychologically profound, because impatience itself becomes a hidden obstacle in spiritual life.[cite:23] The emphasis is not on dramatic experience but on constancy: remembering the divine name, reflecting on the Guru's words, singing bhajans, and carrying God-consciousness into the ordinary actions of the day.[cite:8][cite:23]

Grace is another inseparable theme.[cite:2][cite:21] In Appaji's view, liberation is not achieved by human effort alone.[cite:2] Effort is necessary, but it must ripen into humility and receptivity.[cite:20] The seeker practises sincerely, and grace completes what effort cannot accomplish.[cite:8][cite:21] That is why devotion is not secondary in this path; it is the atmosphere in which knowledge flowers.[cite:2]
A mature devotee therefore does not merely ask, "What should I know?" but also, "How should I love, trust, and surrender?"[cite:2][cite:21] In Jnana Nidhi, these are not separate questions.[cite:8] To know truth is to love truth, and to love truth fully is to be transformed by

it.[cite:19] Thus Guru, devotion, and grace together form the living heart of the book.[cite:2][cite:21]

Chapter 4: The Disciple's Code of Conduct

A distinguishing feature of Jnana Nidhi is that it does not stop with lofty spiritual ideas; it also lays stress on how a disciple must live.[cite:8][cite:20] The ashram's description explicitly notes that the book deals with devotion and the disciple's code of conduct in addition to ultimate knowledge.[cite:8] This practical dimension gives the text a moral and disciplinary framework that makes spiritual life stable and credible.[cite:8]

Faith is one of the first requirements.[cite:21] In one discourse summary associated with Jnana Nidhi, the instruction "Do not entertain doubts" appears in direct connection with the Guru and the path.[cite:21] This does not mean a disciple should become irrational or gullible.[cite:21] Rather, it means that once a sincere examination has been made and the Guru has been accepted in the heart, destructive doubt should not be allowed to keep eroding commitment.[cite:21] Constant suspicion prevents surrender, and without surrender the mind remains restless.[cite:21][cite:23]

Humility is equally central.[cite:20] The teaching "Give and do all pious deeds with utmost humility" makes clear that charity, worship, service, and even learning can become spiritually harmful when mixed with pride.[cite:20] In Appaji's vision, the disciple should not perform good deeds to acquire prestige or superiority.[cite:20] The right attitude is that everything belongs to God, all capacity comes from God, and every worthy act is an offering back to God.[cite:20][cite:23]

Service, or seva, is given exceptional value.[cite:23] One Jnana Nidhi discourse summary specifically highlights the greatness and importance of seva.[cite:23] Service purifies the ego because it shifts attention away from self-centredness toward compassionate participation in the divine order.[cite:23] Whether one serves the Guru, fellow devotees, guests, the poor, or the daily functioning of the ashram, such action becomes a sacred discipline when performed in the right spirit.[cite:20][cite:23]

The disciple is also asked to cultivate detachment.[cite:23] Excessive attachment to possessions, relationships, or social identity leads to suffering and spiritual stagnation.[cite:23] Appaji's teaching here is subtle: detachment is not coldness, irresponsibility, or neglect of duty.[cite:20][cite:23] It is inner freedom from possessiveness.[cite:23] A disciple may love family deeply and serve society fully, yet inwardly know that all belongs to the Divine and nothing is permanently one's own.[cite:20]

Good conduct further includes virtue, goodwill, and nobility of character.[cite:20] A disciple should wish well for others, avoid harshness and egoistic behaviour, and live in a manner that reflects the dignity of the path.[cite:20] The spiritual life, in this vision, is tested not only in meditation but also in speech, relationships, generosity, and steadiness under difficulty.[cite:20][cite:23] Thus the disciple's code of conduct is not external rule-keeping alone; it is the shaping of the whole person into a fit vessel for grace.[cite:8][cite:20]

Chapter 5: Everyday Sadhana for Householders

One reason Jnana Nidhi appeals to many readers is that its spiritual path is deeply practical.[cite:8][cite:19] The teaching does not assume that every seeker can withdraw from family life, occupation, and responsibility.[cite:20] Instead, it offers a form of sadhana that can be woven into ordinary daily living through remembrance, devotion, service, and awareness.[cite:8][cite:23]

At the heart of this sadhana is repetition of the divine name and constant recollection of God.[cite:23] A person may chant mentally, sing bhajans, listen to discourses, or sit in silent contemplation, but the aim is one: to keep the mind turning toward the Divine again and again.[cite:8][cite:23] Such practice gradually weakens the habitual flow of fear, anger, jealousy, and anxiety.[cite:14][cite:23] What seems at first like a simple devotional exercise becomes, over time, a deep re-education of consciousness.[cite:8]

Satsanga also has an important role.[cite:19][cite:23] Holy company may mean physical presence with the Guru, participation in bhajans, listening to Jnana Nidhi discourses, or spending time with sincere devotees who reinforce one's aspiration.[cite:19][cite:23] The mind takes the shape of what it repeatedly associates with.[cite:23] Therefore, nourishing company protects the seeker from spiritual forgetfulness and discouragement.[cite:19]
Meditation in this path is not presented as a complicated technical discipline reserved for specialists.[cite:9][cite:23] It is closely linked with devotion, inwardness, and remembrance.[cite:9][cite:23] The seeker may meditate on the divine name, the Guru's form, the sense of "I am," or the inner presence of God.[cite:8][cite:9] What matters most is sincerity, regularity, and the gradual calming of the mind into awareness.[cite:8][cite:23]

Difficulties are not excluded from sadhana; they are part of it.[cite:23] The discourse themes suggest that life's tests continue until one firmly accepts that everything happens through God's will or guidance.[cite:23] This transforms suffering from a meaningless burden into an occasion for surrender and insight.[cite:23] Instead of asking only why something painful has occurred, the seeker begins to ask what attitude, understanding, or purification the situation is calling forth.[cite:23]

A memorable ethical teaching from Jnana Nidhi supports this daily path: "What you save is for others; what you give is for your good."[cite:20] The saying discourages hoarding and affirms generosity as spiritual investment.[cite:20] It reminds householders that spiritual life is not separate from the use of money, time, food, labour, or affection.[cite:20] Every day offers opportunities for inward remembrance and outward giving.[cite:20][cite:23]

Chapter 6: Becoming Whole and Complete

The final movement of Jnana Nidhi is deeply encouraging.[cite:8] The work does not merely diagnose ignorance or prescribe discipline; it offers assurance that sincere practice leads to wholeness.[cite:8][cite:19] The ashram's presentation of the text says that through awareness one understands quickly, through practice one verifies the truth directly, and through this process one becomes whole and complete day by day.[cite:8] This is both the promise and the culmination of the teaching.[cite:8]

Wholeness here does not mean perfection in a worldly sense.[cite:20] It does not imply a life free from all external challenges, responsibilities, or changes.[cite:23] Rather, it means an inward completion in which the fragmented self begins to heal.[cite:8] The mind becomes less divided between desire and fear, the heart becomes less burdened by possessiveness, and life becomes more transparent to grace.[cite:20][cite:23]

This transformation is possible because knowledge and devotion mature together.[cite:2][cite:8] When the seeker recognises the one divine power in all, clinging weakens.[cite:11] When the seeker remembers the Guru with love, loneliness weakens.[cite:2][cite:21] When seva is performed with humility, ego weakens.[cite:20][cite:23] When difficulties are accepted as part of divine training, complaint weakens and trust deepens.[cite:23] In this way, Jnana Nidhi offers not a single technique but an integrated path of inner ripening.[cite:8][cite:23]

The ideal fruit of the teaching is fearless living.[cite:8][cite:19] A person established in remembrance and awareness is no longer entirely dependent on changing circumstances for peace.[cite:20] Such a person may continue to act in the world with responsibility and love, but the centre of life shifts from anxiety to surrender, from restlessness to trust, and from separateness to quiet unity.[cite:8][cite:20] This is why the path remains both lofty and intimate: it asks for total transformation, yet it begins with the next remembrance of God, the next act of humility, and the next inward turning.[cite:23]

For an ebook chapter, the enduring message of Jnana Nidhi may be expressed this way: human life reaches fulfilment when knowledge becomes lived awareness, devotion becomes uninterrupted love, conduct becomes purified by humility, and every day becomes an offering to the Divine.[cite:8][cite:20][cite:23] The treasure promised by the text is not distant.[cite:8] It unfolds gradually in the heart that practises, trusts, serves, and abides in the grace of the Guru.[cite:2][cite:8]

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Ref: srisatupasi.co.in

Paramahamsa Sadguru SriSatUpasi fondly called Appaji is a realized saint living for the redemption of mankind. Sadguru SriSatUpasi has been leading ardent devotees and disciples towards self realization for the past 40+ years. Sadguru SriSatUpasi has written hundreds of devotional songs, vachanas and tattva padas in simple Kannada language, such that even the highest philosophical truth can be easily understood by a common man. Even erudite scholars marvel at these compositions. When he speaks to his devotees in his charming village dialect, vedantic truths flow out spontaneously with splendor. Many serious spiritual aspirants seeking enlightenment and liberation from many countries come regularly to Sadguru SriSatUpasi's presence to get spiritual guidance.

When the devotees narrate many experiences with great wonder and joy, he does not take any credit for those and exclaims in all innocence and surprise, “See, how gracious and kind the Lord is! How much he loves you! What blessings and grace he has poured upon you! Isn’t it your duty now to pay back his debt by constantly remembering Him with fondness and gratitude? Do this and become His pet child, don’t let go of this opportunity”. Though the devotee is silenced by this clever ruse, he knows that it is all his Guru’s doing.

Bhakti and Gnanamruta Sara album by Kum. Meghana:

https://www.youtube.com/watch?v=-HRHtMwDfD4

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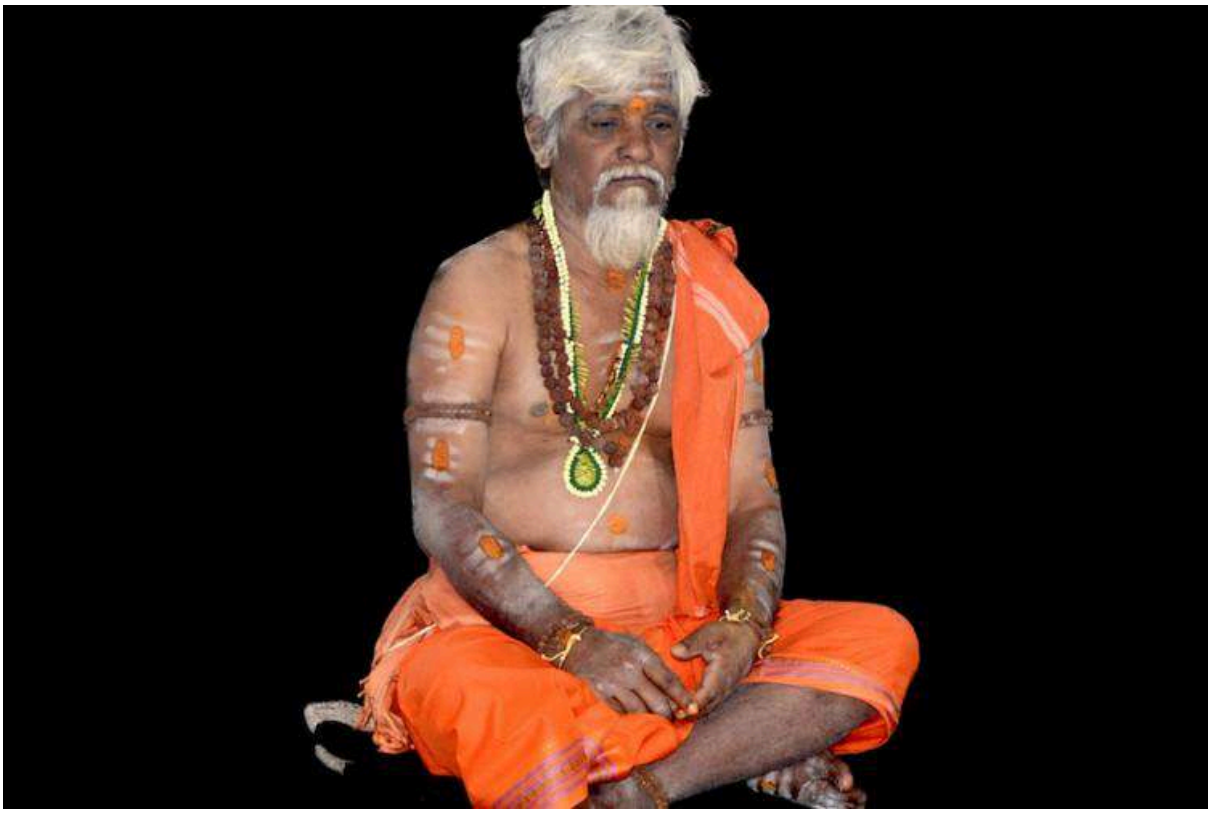
Paramahamsa Sadguru SriSatUpasi



India is like the soul of the universe. Here, innumerable saints and sages through their sacrifice, love and penance, have lived successfully, accomplishing the wellness of all beings. Because of the extraordinary merits of previous lives, we get the association of the sages. Paramahamsa Sadguru Sri Srisatupasi is one such great soul we can get during the present time.

On the 25th of June 1953, Sadguru incarnated in a very humble family to the divine couple, Sri Sannasiddappa and Smt Gangamma in the village Upparahatti of Challakere Taluk, Chitradurga district in Karnataka. “Mallikarjuna” is the birth name of this great preceptor. He from his very childhood, was secretly engaging himself in the repetition of the name of the Lord, contemplation of the Lord and helping others selflessly. Even while living a simple family life, having obtained self knowledge and got established in the bliss divine, he used to stay quietly without expressing it to anyone. Sri Hanumantajja from Dodderi, was a great man with knowledge of the self. He was well versed in yoga sadhana-spiritual practices and

was a realized master. From such a great sage, the innocent great master Mugdha Mallikarjuna got initiated with the name of “Srisatupasi”.

From his very young age, he has composed hundreds of mystical and devotional songs which poured out from the core of his heart. These have bestowed bliss to the devotees and are inspirational in the path of righteousness. These songs have got published in the form of a book called “Ghananubhavasara”. Many devotees, spiritual aspirants, practitioners, the worldly people and saints from all over the world, coming to the divine abode of the Guru, are becoming peaceful by getting their doubts cleared. Devotees out of love and respect, call the Sadguru as Appa, Appaji. On account of the innumerable experiences the devotees have had, they believe that he is verily the incarnation of Sripada Srivallabha.

Gurumata Dayamayi Yallamma

As though to indicate to us that revered Appa and revered Amma are of the form of Ardhanareeshwara Shiva, when the name Mallayya is reversed it reads as Yallamma. Amma is an immaculate soul who has been pursuing her sadhana secretly by continuously wearing away her body in service to Appa, the saints, the sages and the devotees. Her parents are Sri Hanumanthappa and Smt. Sharadamma. In her family life, she gave birth to the divine children Suvarnamma and Kannesha. For the innumerable folk of devotees, in accordance with their individual feelings, she has been the cosmic mother.

Amma thus remembers about her earlier days: “In our house, there was too much poverty initially. Appaiah would always be all to himself, engaging in singing of bhajans, worship and doing service to everybody. He never earned for the sake of wife and children. Finishing his part of duties, he used to be in the family totally unattached. If he happened to see any avadhoota or devotee, he would bring them home. Immediately we would have to make arrangements to feed them. There wouldn’t be anything at home even for us to eat. Such being the case, he would always bring home somebody or the other. I would go and ask everybody in the neighbourhood, borrow something and prepare the prasadam and feed them. Everything is the wish of Lord Shiva. He alone is the one who gives, he alone is the one who makes the others give and he alone is the one who receives it also. Everything happens according to Shiva’s wish. Who am I to say that I will do or I will not do? If we simply accede to his wish, we can be in peace without worries”.

Amma who is always in such an exalted state, has bestowed vision and blessings to many devotees in their dreams. She has protected them in their times of distress. Blessing everybody in accordance with their feelings, being herself very simple and unassuming, she has been fostering Sri Kshetra Dodderi Ashrama as Mata Annapoorneshwari, the goddess of food and nourishment.

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Sadguru Appa's 60th birthday was celebrated with all fervor by the devotees on 25th June 2013. Here's a glimpse of the whole celebrations.

ಸದ್ಗುರು ಅಪ್ಪಾ ಅವರ **60** ನೇ ಹುಟ್ಟುಹಬ್ಬವನ್ನು ಭಕ್ತಾದಿಗಳು **25** ಜೂನ್ **2013** ರಂದು ಸಂಭ್ರಮದಿಂದ ಆಚರಿಸಿದರು.

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Videos

Bhakti and Gnanamruta Sara 36 min):

https://youtu.be/a0Us5kZxyJQ?si=PzAZgpzvypvtY2n8

Appaji in the Ashram (0.45 min):

https://youtu.be/7TdVt2bkRoA?si=7bSvBpluE7Aq2NIb

About Appaji ..by Sri Divyananda (Sri Anandappaji):

https://youtu.be/_D2vt_8HNLo?si=YwzofEtrRxGCbXGZ

Dharma Darshana…Sri Guru Dattavadhoota Ashrama, Dodderi (37 min):

https://youtu.be/cKGjW74iPqU?si=q208OmUpimM42dqZ

Thursday Bhajana..Bhakti and Gnanamruta Sara (52 min):

https://youtu.be/vSG3WuocjO0?si=bfVPaTWdlHn5kkjn

Mahadaashcharya ..chapter 1 (21 min):

https://youtu.be/OHi3Svs10pk?si=mhRTxijWmLYFpbuz

Mahadashcharya…chapter 2 (10 min):

https://youtu.be/1C-APnS08Aw?si=0jA836Zj72NABUHV

Smt. Sridevi and Smt. Thanmayi..discussion on Appaji(40 min):

https://youtu.be/tQYy7Z0QOPg?si=aTT4uT_YhTOQlF95

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

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Dr. M. Thirumaleshwar
July 19, 2026

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